A

SEASONABLE

SERMON

PREACH'D

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COMMON BENEFIT

OF ALL

True English-Men.

By *J. G.* D. D.

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NUMB. XI. Ver. 4, 5, 6.

And the mixt multitude that was among them fell a luſting; and the Children of Iſrael *alſo wept again, and ſaid, Who ſhall give us Fleſh to eat?*

We remember the Fiſh which we did eat in Egypt *freely; the Cucumbers, and the Melons, and the Leeks, and the Onions, and the Garlick.*

But now our Soul is dried away, there is nothing at all but this Manna *before our Eyes.*

THIS Book of *Numbers*, beſides a Muſter-Roll of the ſeveral Tribes and Families of *Iſrael*, which it affords us in the former part (and from whence it hath its Name) preſents us alſo with a Journal of the Motions of that mighty Hoſt, or an Hiſtory of the moſt remarkable Paſſages of their Forty years Travel through the Wilderneſs towards *Canaan*. And in the courſe

of this History sets before our Eyes a wonderful Scene of miraculous Providences on the one hand, and as strange and frequent Instances of humane Folly and Frailty on the other. On Gods part, a display of infinite Power, Wisdom, Goodness and Patience: And on the part of the People, prodigious Infidelity, Stubbornes, Peevishness, and Ingratitude. God Almighty had seen their Affliction in *Egypt*, and had heard their Groanings, and by a powerful Hand had rescued them from an horrible Slavery under an unrelenting Tyrant; and by the gentle Conduct of *Moses*, was leading them into possession of the good Land he had promised them. But they instead of Thankfulness for so great a Deliverance, are perpetually quarrelling with his Instruments or his Methods, or tempting and affronting his Divine Majesty; and which was most Ingrateful of all, are continually upbraiding him with the remembrance of the good Things they had forgone in *Egypt*.

In particular, sometimes they want Water, and then all Gods Miracles of Power and Providence are forgotten; There is no help, *but they must all be famished in the Wilderness*. Another time they want Bread, and then God and *Moses* are nosed with *Egypt* again, *Were there no Graves in* Egypt, *but we must be brought hither to be Starved?* Well, God gives them Bread to the full, *Manna*, Bread from Heaven, Angels-Bread; But this will not serve the turn neither, they

must

muſt have Fleſh too, and that not ſo much for neceſſity, as *Capriciouſly* to try God's Power: *Can God prepare a Table alſo in the Wilderneſs?* If not, they are preſently for *Egypt* again; So in the Text, *the mixt Multitude fell a Luſting, and the Childrent of* Iſrael *wept, and ſaid, Who ſhall give us Fleſh to Eat? We remember the Cucumbers, and Melons, and Onions, and Garlick* &c.

In which paſſage of the Scripture, I obſerve theſe Four things;

1. The peculiar circumſtances of this Mutiny or Murmuring.
2. The Beginners or Ringleaders of this Diſorder.
3. The quick and general Infection of this Miſchief.
4. God's Reſentment of their Carriage.

Which when I have opened, it will be eaſie to make Application of all to our own Caſe.

(1.) I begin with the Firſt, *The Circumſtances and Aggravations of this Murmuring*; and amongſt them theſe Four are moſt remarkable, *viz.*

Firſt, The time of it. It was now but about a Year and two Months (as Divines compute) from their deliverance out of *Egypt*, and yet ſo quickly could they forget their own Sufferings and Gods Wonders; And nothing runs in their Thoughts, but the Fiſh, the Onions, and Garlick, &c. which they had there: A ſtrange

Levity and Inconſtancy of Mind this! Had it been an Age or two after, one would not have ſo much wondred, that when Time (which effaces all things) had worn out the Remembrance of their Hardſhips, their other Entertainments there might have been reflected on with ſome guſt and delight; but ſo quickly to forget God and themſelves too, argued them to be a true *Mobile*.

And, Secondly, their Wantonneſs and Curioſity, was no leſs remarkable, than their Levity and Inconſtancy. They had Bread to the full, which might very well have ſatisfied them in a Wilderneſs; and eſpecially when they were going to *Canaan*, a Land flowing with Milk and Honey, they might well have diſpenſed with ſome tolerable Inconveniences in the Way; tolerable Accommodations might ſerve the turn in a Wilderneſs. But they had not only Bread enough, but delicious Bread, *Manna*; however that will not do, they muſt have Fleſh too; they made a piſh at *Manna*; *Nothing but this* Manna, ſay they.

Thirdly, There was Inſolence, as well as Wantonneſs and Curioſity in the caſe; it was Fleſh they deſired, not ſo much for their Hunger, as for their Luſt. They muſt have their will, or elſe to *Egypt* again; and it was more their deſign to tempt God, than to be gratified themſelves. They muſt preſcribe to God what Miracles he ſhall do for them; they muſt have arbitrary

bitrary Proofs of his Omnipotency, *Can God prepare a Table in the Wilderneſs?* If he will not work Miracles, what and when they think good, they will follow him no further, but to *Egypt* again.

Laſtly, There was a prophane Spirit in all this, a plain contempt of God and Religion. God had aſſerted them to be his own People; had newly given them Laws, which it would have been both their Wiſdom and Happineſs to walk in. He intended to keep them a-while in the Wilderneſs, to diſuſe them from the Superſtitions of *Egypt*, and to train them by degrees into the Habits and Cuſtoms of the True Religion; and then ſhortly to place them in their own Land, under their own Laws and Princes, and far from any temptation of Apoſtacy from him and them; but they meditated a Relapſe, they were indifferent as to this buſineſs of God and Religion; they would run the venture and hazard of Idolatry, and defiling their Conſciences with the Follies of *Egypt*, rather than want the *Onions* and *Garlick*. So we ſee a long time after this, in the Prophet *Iſaiah*'s Time, *Iſa.* 30. 1, 2, 3, 4. *They talk to go down to* Egypt, *and have not inquired at my Mouth; their Princes were at* Zoan, *and Embaſſadors came to* Hanes, *&c.* q. d. *They were negotiating a Peace between Me and the Gods of* Egypt; *they were contriving a* Concordat *between the true Religion and Idolatry; they would not ſtick out upon point of Religion, ſo they might accommodate their Secular Ends.*

Thus much for Matter of Fact it ſelf.

(2.) *In the ſecond place*, I obſerve in the Text, the Beginners or Ring-leaders of this Sedition, *A mixed Multitude: Who* they were, we may gueſs by *Exod.* 12. 38. when the Children of *Iſrael* came up out of *Egypt*, it is ſaid, *A mixed Multitude came along with them*; that is, ſuch as were not of the Race of the *Jews*, nor of any one Nation, Tribe or Family; but a *Colluvies* of ſeveral Nations, or perhaps a Baſtard-brood, part *Jew*, and part *Egyptian*, but of no certain Principles; ſuch as had their God and Religion to chuſe, and had only the fancy to follow the Fortune of the *Iſraelites* in this great and famous Expedition, in hopes to mend their own.

This *Vulgus*, this Rabble begins the Mutiny (as they are always wont to do) and ſuch are dangerous Incendiaries in all Societies; they have not only no Honour, nor Principles, nor Conſciences; but no Prudence, no Modeſty, no Reſtraint; there is no Handle to take hold of them by, to govern and manage them. Of theſe the Hiſtorian obſerves, *Ineſt omni populo malignum quiddam & querulum in Imperantes*; the Populacy, or Rabble, is always a tumultuous ungoverned Beaſt. They are of no Value, of no Induſtry, nor Capacity, but to do Miſchief; *Ignavus quiſquis ſeditioſus*; theſe are uſually the firſt in at every thing, and firſt out; that firſt diſhonour a good Enterprize by abetting it, and then betray it by revolting from it.

(3.) *Thirdly*

(3.) *Thirdly*, I obſerve in the Text, the quick and general ſpreading and infection of this Seditious Murmuring Humour; the *mixed Multitude fell a Luſting*, and preſently all *Iſrael* put Finger in the Eye, and weep for the Entertainments of *Egypt*; like Fire, though it begin in a little contemptible Spark, it quickly diffuſes it ſelf, and bears down all before it; ſets all in a combuſtion.

Example, eſpecially of Evil, is too taking amongſt the generality of Mankind, *Pecorum ritu ſequimur antecedentium gregem, non qua eundem eſt, ſed qua itur*; as *Cato* obſerves of Sheep; It is eaſier to drive a multitude of them, than a few; get but ſome to go, and all the reſt will follow.

It is very unreaſonable in it ſelf, and therefore may ſeem ſtrange, that evil Example ſhould be more prevalent than good; but Experience leaves us without doubt, that ſo it is for Matter of Fact, and eſpecially in the caſe of Mutiny or Sedition. Whilſt there are (as there ever will be) a teachy, querulous, diſcontented People, ſo long there will never want ſome Pretence or other for Diſturbance. Publick Affairs can never be conducted with that Even-hand, but there will be ſome Grievance or other to ſuch over-tender and captious People; and the Paſſionate repreſenting of theſe, will expoſe the Authority, even of *Moſes* himſelf, and weaken the Hearts and Hands of well-meaning People.

Fourthly, and Laſtly, I obſerve God's reſentment of this matter, v. 1. of this Chapter; *And when the People complained, it diſpleaſed the Lord; and the Lord heard it, and his Anger was kindled; and the Fire of the Lord burnt among them, and conſumed them that were in the uttermoſt part of the Camp.* And again, v. 33. of this Chapter, though God gratified their Humor; yet, *while the Fleſh was between their Teeth, ere it was chawed, the wrath of the Lord was kindled againſt the People, and he ſmote them with a very great Plague:* and beyond all this, in Chap. 14. v. 23. he takes up a Reſolution, and ſolemnly Swears, *That not a Man of theſe, that had thus provoked him by their Murmurings, ſhould enter into the good Land he had ſworn unto their Fathers, to give them.*

And thus, I have, (as much as was ſufficient to my purpoſe) open'd the Letter, or Hiſtory of my Text; *Let us* now ſee how far this will concern our ſelves. And I doubt, it will be found a very eaſie matter to draw a Parallel, in the Sin and Folly of this preſent Generation; and I pray God, We be not in ſome meaſure paralled in the Judgment.

It cannot be denied, that we have lately had a ſignal Deliverance from a Slavery, little inferior to that of *Egypt*; and though there hath not appeared altogether ſo much of Miracles in the effecting it, yet there have been moſt ſignal Inſtances of the Divine Hand in bringing

it about, particularly in infatuating th' Councils, cowing the Spirits, baffling the Powers, and diſſolving all the Forces that were ready to obſtruct our Deliverance.

And now that we have eſcaped the Houſe of Bondage, and come into ſome ſtraits in our Paſſage through the Wilderneſs, towards a ſtate of Reſt and Settlement, we fall a murmuring, and a thouſand little Scruples and Jealouſies run in our Heads, which were never thought of (or thought ſcorn of) before; yet now are able to make us wiſh we had never ſet out from *Egypt*.

Some are affrighted with the Difficulties before us, and dream of *Gyants and Anakims*, as if the Promiſed Land was to be obtained without conflict; or, as if the God that miraculouſly delivered us out of *Egypt*, was not able to carry us through to *Canaan*.

Some falſe Spies miſrepreſent the good Land, as if it was not worth the contending for; and that our Religion, Laws and Liberties, would not quit the coſt.

Some ſuſpect Religion and Reformation it ſelf, as if it would be too ſtrict for them; and therefore their Mouths water after the Onions and Garlick they left behind them. *Others* complain of the Intermiſſion of Trade; ſome, of the Taxes and Burthens.

One ſort murmurs, That they are not prefer'd to their mind, and that others are advanced above

above their Merits. *Another ſort* repines, That their Party is not incouraged enough, and that ſome other Party hath too much of the Publick Countenance; and all theſe look towards *Egypt* again.

And to inflame this Reckoning, we want not a mixed Multitude amongſt us: From Abroad, *French* Agents and Popiſh Emiſſaries; at Home, all Diſcontented Perſons, that love to fiſh in troubled Waters, and thoſe whoſe Guilt renders them jealous of a Settlement; all half Proteſtants, and Papiſts in Maſquerade, as alſo Men of no Religion, but whoſe Intereſt is all the Conſcience they have; and together with theſe, ſome, who though perhaps they cannot digeſt downright Popery, yet the *Manna* of Reformation is too thin a Diet for their groſs Stomachs; but Onions and Garlick, a good hautguſt of Superſtition will reliſh well with them: All theſe begin the murmuring, and are ready to ſet the Multitude agog for *Egypt*.

Upon the whole matter, the Parallel is but too eaſie and obvious, between our Condition and that of the *Iſraelites* hitherto. Now therefore it is time to take care, that it go on no further, leſt we match them in the Miſchief and Puniſhment, as we ſeem to have done in the Folly.

In order to the prevention of which deplorable Calamity, I have a few Things upon this Occaſion to offer to the Conſideration of all true

true *Engliſhmen*, Lovers of their Countrey, and of the Proteſtant Religion: And though I know, I now ſhall be heard by few of thoſe that are concern'd in the Advice, and perhaps by none of thoſe that have moſt need of it; yet I will make uſe of this Opportunity, to deliver my ſelf with all ſincerity in the caſe, to the intent, that you that hear me, may report it to others of your Acquaintance; and by that means (and the Bleſſing of God upon it) ſome check may be given to that Murmuring Spirit, that is begun amongſt us.

The ſum of what I have to ſay, will be comprized in theſe three Particulars:

Firſt, That we will be intreated to reflect back a little, and to conſider what our Condition was before we came into this Wilderneſs, and fell under the preſent Temptations to Diſcontent.

Secondly, That we will alſo look Impartially about us, and view our preſent Condition, to the end that we may make the better Judgment; Whether even now in the general, and for the main, we have not thoſe Advantages which may countervail the objected Straits and Inconveniences?

Thirdly, That we will look forward, and conſider as diſcreet Men, what is likely to be the

the effect of our Murmuring, and of thinking of returning back to *Egypt*.

It will not, I presume, seem strange to you, (who know me well) that I should (at this time especially) make use of this Freedom, since I am persuaded your own Thoughts and Experience of me, will acquit me from all suspicion of Partiality towards any Person or Party of Men whatsoever, in regard you are in some measure aware, That as I have neither been personally disobliged by the former Times, or Government; so neither have I been (nor am I capable of being) bribed or biassed by any Obligation from the present.

Therefore with the sincerity and good-will of an *English-man* towards his Native Country, and as a resolv'd Protestant for the Honour or Interest of that Excellent Religion, I go on with my Intentions. And,

First, I earnestly beseech all my Brethren and Country-men, That before they suffer themselves to be tempted to murmur and repine at the present state of things, they will reflect upon the Condition of our Affairs before this Revolution, and what it was likely to have come to, had it not pleased the Divine Providence to interrupt the course of Things.

And

And the time is not ſo long ſince, but that we may eaſily remember We were Miſerable enough; nor were the Deſigns ſo obſcure, or the Methods ſo intricate, but we might eaſily foreſee, that we ſhould quickly have been intolerably Unhappy, at that rate of Proceeding.

Do we not know, That all our Laws (contrived by the Wiſdom, and defended by the Proweſs of our Anceſtors) were all cut off at one Blow by a *Diſpenſing Power*?

Were not all, or at leaſt moſt of the *Charters* in *England* (the Glory and Enſign of Honour to all the Cities and Great Societies of the Nation) confirmed by all former Princes, owned by the Laws, and eſtabliſh'd by Ancient Cuſtom, damned and diſſolved at once?

Was not the ſacred Right of Property invaded, and Freeholds taken away (not only from Private Perſons, but from the Nobleſt Societies) without form or colour of Law?

And whether even our Lives themſelves were not held at Mercy, one would be tempted ſhrewdly to ſuſpect, who reflected upon the dreadful Inſtances of ſeveral Eminent Perſons hurried out of the World, ſome one way, and ſome another.

In a word, Were not Parliaments (the only conſervative of our Conſtitution, and redreſs of our Grievances) either diſuſed, as inconſiſtent with the Deſigns in hand; or endeavoured to be corrupted, fore-ſtalled, or the freedom of

chuſing

chuſing them, deſigned by new and unheard of Methods, to be for ever deſtroyed?

Theſe things are too freſh in our Memories to need Repetition, too plain to be denied, and too great in themſelves to be aggravated; but,

Hæc olim meminiſſe juvabit ——

And as for that great Affair of Religion (dearer to all true *Engliſhmen* than their very Lives) the proſpect thereof was in thoſe Times very melancholy, when a Deſign was not only form'd, but begun to be put in execution, of laying a *Yoke* upon our Necks, which neither we nor our Fore-fathers were able to bear. And in purſuance hereof, not only mercenary Pens were employed to expoſe and ridicule *Proteſtantiſm* in general; but care was taken to blow up, inflame, and perpetuate the Diviſions amongſt *Proteſtants*; partly by odious Names of diſtinction, and partly by exaſperating their minds one againſt another, as that in concluſion all of them might be deſtroyed with the leſs pity or ſcandal.

It is true, the Church of *England* was all this while complemented, but never the ſecurer from deſtruction: Witneſs the Impriſoning, and ſevere treatment of Seven excellent Biſhops at once, for but daring to underſtand the Project, and humbly interpoſing their Advice; and the ſuſpending another excellent Perſon of that Order, only for being too good a Man for ſo bad times:

times: Witneſs alſo the ſcorn caſt upon the whole Body of the Clergy, in impoſing a Declaration, to be read by them in all their Churches; wherein (according to the mannerly Expreſſion of that time) *They ſhould* (not only) *have been compell'd to eat their own Dung*; but in truth, to be *Felo de ſe*, and to have cut their own Throats.

To ſay no more therefore, our Condition was not unlike that of *Iſrael* in *Egypt*; We were vexed, oppreſſed, undermined, weakned, treated as Slaves; and to aſſure and perpetuate our Slavery, foreign Forces were brought in, and more were intended to be brought in, to Nail our Ears to the Door-Poſts for ever.

Or, if all this be not ſufficient to make us ſenſible of the Condition we were then in, or going into, let us look upon the State of *France*, and eſpecially of the Poor *Proteſtants* there; for that was deſigned to be a Pattern and Precedent for Us.

By All which together (the Particulars whereof I have rather intimated than repreſented) we ſee our Ill ſtate then, and that we had good cauſe to get out of *Egypt* as ſoon as we could, whatever befel us in the Wilderneſs. Which leads me to the Second thing I deſigned to ſpeak to, *viz.*

Secondly, That we will be intreated impartially to conſider, Whether our preſent Condition is not more tolerable, than that we have eſcaped?

escaped? and, Whether we have any just Provocation from the present Inconveniences, to Murmur and Meditate a Revolt? It is true, we are yet but in a Wilderness, and there in want of many things; and we are beset with many difficulties and dangers, and perhaps too, have a long Journey (to *Canaan*) to a compleat Settlement; and especially there is the more likelihood of that, if we be Peevish, and obstruct the Way to our own Happiness. However, take Things as they are, and at worst we may have many things to oblige us to be thankful for our present Condition, and none to make us repent of the Change.

In the first place, we have a KING and a QUEEN, both of our own Religion; a Felicity we have not for many years had experience of, and for want of which, the State of Protestantism hath been fluctuating and uncertain, and could never make any good progress: A Prince and Princess we have now, whose Interest conspires with their Education and Choice; and who abandon themselves, if they grow cold, or indifferent in the Protestant Religion. Now of what Consequence this One thing is, if we had not learnt by our former Experience, common Prudence would instruct us; since it cannot be expected, but that a Prince of another Religion, if he have any Zeal for it, will be sure secretly to undermine that which is Rival to his own Persuasion, if he

he have not the Power or the Courage openly to assault and suppress it: Whereas now (by the Blessing of GOD) we have that comfortable Prophecy accomplish'd of a King and Queen, *Nursing Father and Mother to this Church:* We enjoy our Religion with all the Accommodations of it as fully, and as securely as our Hearts can wish; and not only so, but *Piety* and *Virtue* lifts up its Head; and all *Prophaneness* which grew Rampant heretofore, is in a great measure put out of Countenance: Nor ought it to trouble us, that some Men (whose particular persuasions in Religion we are not well satisfied with) should enjoy some share of Advantage by this Revolution, since it is not only what we Vowed to God, and promised to them in our Adversity; but is that which cannot be denied them consistently with our own Safety.

Then for our Laws, They have recovered their just Vigour and Authority, great Care being taken, to provide excellent Judges and Magistrates for the Execution of them; and so our Lives, and all our Rights and Properties are as secure as can be expected under any human Constitution: And to all this, We are under a Government so easie and gentle, that we have nothing to object, unless it be that it is so very benign, that it encourages some evil-natur'd Men, to presume and to contemn it.

It

It is true, notwithſtanding all this, that there are at preſent great Burdens and Taxes upon us; but as they are no other than what are abſolutely neceſſary for our Preſervation, nor other than are voluntarily aſſented to by our ſelves, being no otherwiſe impoſed than by our Repreſentatives in Parliament; ſo it is greatly to be hoped (by the Bleſſing of GOD) they will not continue long upon us. So that upon the whole, our preſent Condition is very tolerable *for a Wilderneſs*, and we have no cauſe to murmur, or to talk of returning back to *Egypt*. But,

Thirdly and Laſtly, Let us (before we indulge our ſelves in a diſcontented, complaining Humor) forecaſt with our ſelves, what are likely to be the effects and conſequences of Murmuring, and they can be no better, nor other, than ſuch as theſe following; *viz.*

Firſt, Foraſmuch as this Womaniſh humor of Murmuring and Complaining, is both too weak in it ſelf, and alſo comes too late to reverſe the ſtate of Affairs; it can effect nothing, but miſchief to the Murmurers themſelves; We are (GOD be thanked) ſo far out of *Egypt*, that ſome Mens Fancy and Humour will not be able to carry us back thither again. The King in Poſſeſſion is too ſenſible of his own Strength, and of the Hearts of his People, to be Murmured out of his Throne: The Nobility and Great Men are too far engaged to think

think of returning: The Body of the People have too quick a ſenſe of the Liberty and Advantages they have under this Government, to be induced to forego All for a Notion, or a Complement, or to ſave the Longing of ſome ſickly people.

So that this way will attain no End, mend no Matter, eaſe no Burthen, diſcharge no Tax; but contrarywiſe, increaſe and continue the Burthens of the Nation. Beſides, that at this rate we are conſtant to nothing; unworthy of Deliverance; ingrateful to God and Man; falſe to our ſelves, and to our real Intereſt; *Et quid fruſtra turpes eſſe volumus.*

Secondly, But ſuppoſe the Contagion of this Murmuring Humour ſhould take through the Nation, (which God forbid), why then, as Relapſes are ſaid to be more fatal than the Diſeaſes themſelves, ſo would our condition be more miſerable than ever: We ſhall then return to *Egypt* with a vengeance; not only to the Onions and Garlick, (which perhaps we could fancy), I mean, not only to the Idolatries, and Superſtitions, and Follies, but to the Brick-kilns and Iron Furnaces; nay, to the Plague of Lice and Caterpillars; to darkneſs that may be felt; to abſolute ſlavery of Body and Mind: In a word, to all the diſmal effects of *French* Inſolence, and *Popiſh* Revenge.

Nor will it help us, or make any diſcrimination in our Caſe, to pretend, That we were the

firſt that mentioned a Retreat, and that talked of going back again; that we boggled at the Deſign, and were not throughly ſatisfied with the Revolution; but why did you hearken to *Moſes* at all? why did you break off your Fetters? and wherefore did you once look towards *Canaan*? Thus we ſhall periſh with ſhame and confuſion to our ſelves, without pity from Spectators, and with ſcorn from our Enemies.

Thirdly, Nor will the miſchiefs end there neither; but the effects of it will reach over all the Proteſtant World, and deſtroy all the Meaſures taken for the preſervation of that excellent Religion: foraſmuch as all of that denomination, not only in *Ireland* and the *Low-Countries*, but *Germany*, *France*, *&c.* are embarqu'd in the ſame Bottom with us, and conſequently muſt ſink or ſwim as we do. All their eyes are upon us; next under God, they depend upon Us, as the principal Support of that Profeſſion: If we fail them, they are all loſt; if we ſtand to it, they will take heart, and (by the bleſſing of God) recover ſuch Head, as probably never to be ſuppreſt again.

And now is the opportunity of making our utmoſt effort in Conjunction, ſince we can never (without Miracles) hope for ſuch an happy Juncture again, as now God hath preſented us with, when all the Popiſh Princes are ſo deeply engaged in a War againſt *France*, and ſeem well contented that we ſhould aſſert our own Intereſts,

reſts, whilſt in ſo doing we aſſiſt them in humbling the Great *Leviathan*, who is otherwiſe ready to ſwallow up both.

Wherefore then, when ſuch a Prize is put into our Hands, ſhould we not have the Hearts to make uſe of it? Why ſhould we complain of little things, and take pet at Punctilio's; and ſoften our Spirits, and make feeble our Hands, by Murmuring and Repining; and ſo abandon both our Selves, our Brethren and Friends, in ſuch an Opportunity?

To all which add in the fourth and laſt place, let us conſider the Example before us in the Text, and be really afraid (as there is great reaſon for it), leſt (if we indulge this Murmuring Humour) GOD ſhould reſolve that none of us *ſhall enter into his Reſt*; I mean, that we ſhall never ſee thoſe happy and glorious Times of Religion, which Good Men expect in theſe latter days, according to the Predictions of holy Scripture.

No queſtion of it, *Antichriſt* muſt down, and the true Spirit of the Goſpel ſhall be advanced glorioufly before the end of the World. This ſhall as certainly come to paſs, as it was certain the Poſterity of *Iſrael* ſhould poſſeſs the Land of *Canaan*.

But if we for our parts be Faint-hearted, and Peeviſh, and Unbelieving, God's Promiſe ſhall be accompliſhed, but we ſhall have no ſhare nor comfort in it.

To

To conclude therefore, Let us ſtand ſtedfaſt in our minds; *Rubiconem tranſiiſtis*, you have left *Egypt*, meditate not a Revolt thither again; we are embarqu'd, and muſt go on, or periſh. Put on the Spirits of *Engliſh-men*, and the Zeal of *True Proteſtants*; ſtick not in the *Wilderneſs*, but reſolve for *Canaan*.

Give me leave to preſs this upon you, as the Apoſtle doth on the *Corinthians*; in the firſt Epiſtle, chap. 10. he begins thus: *Brethren, I would not have you ignorant, that all our Fathers were under the Cloud, and paſſed through the Sea; and were all baptized unto* Moſes *in the Cloud and in the Sea, and did all eat the ſame Spiritual Meat: But with many of them GOD was not well pleaſed, for they were overthrown in the wilderneſs.*

And then, ver. 6. *Now theſe things were our Examples, to the intent that we ſhould not luſt after evil things, as they alſo luſted; neither be ye Idolaters, as were ſome of them; neither let us commit Fornication, as ſome of them committed; neither let us tempt Chriſt, as ſome of them alſo tempted.*

Again, ver. 10. *Neither let us murmur, as ſome of them alſo murmured, and were deſtroyed of the Deſtroyer.*

Laſtly, ver. 11. *Now all theſe things hapned to them for enſamples, and they are written for our admonition, upon whom the ends of the world are come.*

God give us all hearts (in this our Day) to mind the Things of our Spiritual and Temporal Peace. *Amen.*

FINIS.